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Early Days of Mission Work in China.

*Extracts from a Paper read before the Woman's Club of
Middletown, Conn.*

BY MRS. NATHAN SITES.

FOOCHOW was one of those first five ports opened to foreign residence and trade by the Treaty of 1842 (Treaty of Nanking).

It was to this city in 1847 that the steps of our very first China missionaries were directed—Dr. M. C. White and Mr. Collins, of the Methodist Mission, and Revs. Justus Doolittle and Peet, of the American Board. When I was a child there was distributed in our Sunday School a small paper—*The Missionary Advocate*—published in New York, in which was found occasionally an item from the pen of those far-away toilers, who there, with a few others who had followed later, digging out, for foundations upon which to build, seemed to have well-nigh buried themselves. But even then, and for years afterward, China was to our churches a veiled mystery.

The young man who afterward became my husband was converted during the latter part of his seven years in college.

His conversion brought to him such a fountain of joy, and so enriched his life that he wanted to bring Christ to everybody.

He and Chaplain McCabe (now Bishop) who was then, with him, a young student in the Ohio Wesleyan University, gladly assisted nearby pastors in their revival services, singing, praying or exhorting from the fullness of their own happy experiences.

Mr. Sites joined the North Ohio Conference and had been in the regular work one year when he went again to Conference, and one evening during the session, while a hymn was being sung at the opening of the service—which was to be a missionary address by Rev. R. S. Maclay, a returned missionary from China—a letter was placed in his hand, which he found to be from Bishop Baker, asking him if he would be willing to go to China as a missionary. He heard the address, sought an interview of a few minutes with the missionary, went to his room, and not waiting to confer with flesh and blood, he answered that he would go. He said afterward that he did not dare risk seeing his mother's tears, nor trust what might be the decision of his fiancée.

Of course such a son had the blessing and "God speed" of pious parents, though his mother said: "When you go, my son, we shall never meet again in this world." (And they never did.)

But when he came to my home all was not so smooth. From a child I had wanted to be helpful to others. Indeed, my father was proud of my small attempts at "Mercy and Help" to those within my reach. Now I was ready to go with the man I loved, even to the ends of the earth, but I was not so certain that I was the one to go with the missionary. Mother was aghast. Such an immolation was not to be thought of. But father,—I can see his radiant face now, as he clasped my lover's hand and said: "I'd rather my daughter should go with you as a missionary to China than as wife of the minister plenipotentiary to any kingdom on earth." Thus, there was indecision, and weeks went by. We could not talk of China in the family. Mother's tears were many, and I felt condemned in giving her such sorrow. Mr. Sites had gone to his temporary appointment. When he came again I told him that I could not break my mother's heart, that I must give him up. He said: "Let's go and tell mother your decision." When we did so, mother, in her peculiarly tender, sweet voice, said: "No, under present conditions in the family, some one has got to suffer, and let me be the one." In her self-sacrificing love she was not thinking of herself, but how I would be away beyond her reach in the days of loneliness and longing which she knew would come to me. (I may say here: all this I better comprehended fourteen years later when with aching, breaking heart we left two of our own innocent darlings in this land, as

we turned our faces Chinaward for the second voyage, carrying only baby Ruthie back with us.)

In the busy weeks that followed we tried hard to be cheerful. Two sisters, married six months before, came home frequently to help in preparation, not only for the wedding, but in an outfit to last for years in our housekeeping in China. (In those days everything used there had to come from America, or from England by special order.) And we were advised to take a large supply of all domestic requirements. Besides, in those days we made our linen and bedding. Everything was not made ready to hand in the stores as we find them now.

Mr. Sites often came, always bringing brightness and cheer and making it easier to go on with preparations. We tried in the libraries to find books on China, that we might read something about that mysterious country and people. But there was almost nothing to be found. It seemed to me sometimes that we were going scarcely knowing whither we went. I am told that a catalogue now shows more than 250 books on China in our library.

Going to China then—I mean the voyage—was vastly different from now.

We sailed from New York by the *Kathay*, a quick sailing vessel, called a "clipper ship".

It was Saturday, the 1st day of June, a beautiful bright morning. A large crowd was assembled on the pier to see us off. Great interest was manifested. All hearts seemed to go with us. There were so few going. The way was so long and perilous and the work was in its uncertain beginning. It was an event that called forth the interest and sympathy of our missionary secretaries, bishops, many ministers and their wives, as well as the friends and relatives of the nine missionaries of different denominations in our company. It was while one of the great clocks of the city was striking twelve the order was given "Let her go," and our old ship moved Chinaward.

There were waving of 'kerchiefs and singing on the pier to cheer us on as the tug-boat took us rapidly out, and from the ship there were answering echoes in the words,

"Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted the lamp of life deny?"

I remember my husband could only give expression to his great happiness in zealous, soulful song. Though falling tears were spoiling the page, I was busy even to the last moment in

writing to mother and the dear ones in my home, who I knew were that hour thinking of us; and how glad I was then that we had said all our good-byes far back in Central Ohio, where neither they nor we quite knew what it meant to be separated by the waves. Our ship was bound for Shanghai (to which, by the way, she never brought us), and you will remember that city is at least 500 miles farther up the coast than Foochow, which was our destined mission field. There were in our little company of passengers, two missionaries of the Dutch Reformed Church for Amoy, one Presbyterian for Ningpo, one man and wife for Japan, and Dr. Maclay, wife, and family, with ourselves for Foochow, one tea merchant with his family of five for Shanghai, and the wife and son of our Captain, Stoddard.

On Sunday morning, our first day out, I attempted to dress myself, but found I was too sea sick to do so without help. My husband had seen the sun rise and read his Bible lesson, sitting astride the yard-arm, half way up the main-mast. He told me how delightful it was up on deck, and with his help I was soon up there trying to find it out for myself. But Oh, that detestable sea sickness, it simply enveloped me with all its loathsome discomforts through calms and through storms during the 101 days of our wearisome voyage.

Leaving New York our course was south-east, crossing the tropic and doubling the Cape of Good Hope (South of Africa), east and north-east through the Indian Ocean, where after seventy days we first sighted land, the island of Java. We had had storms which were terrifying, and calms intolerable, when the ship simply lay on the glassy water, rolling from side to side under a tropical sun.

It was six weeks after we left New York in one of those becalmed spells that a ship was sighted far off. But our good Captain spoke her, and finding she was bound for Rio de Janeiro (South America) he told us he would send off a boat, and we all flew to finish our partly written letters (I can't remember if we put any stamps on them), at any rate they finally reached the dear ones at home, and were received and read as messages from another world.

In sight of the island of Java we were almost becalmed, and our Captain announced that we might go off to the island to return in three hours. Each of us willing to venture in a small boat on that broad stretch of water was let down by ropes in a rattan arm chair over the side of the vessel. Most of us ventured.

We ladies called on the wife of the Dutch governor. She was richly dressed, very polite and served tea, sweets and fruit. Our Captain had delegated one boat to buy provisions, and it came back to the ship laden with branches of bananas, dozens of young chickens and a lot of fresh vegetables. For days afterward we rioted in luxuries. It was here also that we got our latest war news, and read with sorrow of the battle of "Bull Run."

Nearing the longitude of Hongkong, the monsoon, a wind which was our dependence to drive us onward, now turned and was directly against us. Our ship made sharp tacks, but very slow progress. Finally when we came within the regions of Amoy the Captain had a consultation with the passengers, and decided to act directly against his ship's orders—put into the Amoy harbour and land his Amoy and Foochow passengers instead of carrying us on beyond to Shanghai, his destined port, which would require four weeks longer beating against the contrary wind. Can you imagine how devoutly glad we were when our old ship turned her prow toward the Amoy harbor? Of course all missionaries anywhere along the coast had received their papers by way of England and the isthmus of Suez (there was no Suez canal then,) and knew when the *Kathay* had sailed from New York and the names of all on board. You can imagine the excitement among the Amoy missionaries when one morning they descried the *Kathay* in their outer harbor. They were soon in their little boats and making rapid strokes coming toward us. I was trembling with excitement. They seemed like a different race of beings from ourselves. We could see as they approached that each was dressed in a pure white suit and wore a white pith hat. They scrambled up a rope ladder on to our deck. What a joyful moment that was to us all. We were soon in their little boats, taking only our cabin trunks with us in a native boat which lay near by. All else of our goods was down in the hold of the ship and had to be carried on to Shanghai and there reshipped to us.

When our little boats reached the landing the tide was out. The gentlemen were able to leap from rock to rock through shallow water to the shore, but my introduction to the Chinaman was when two of them waded in and, making for me a chair of their hands, I sat down and with my hands on their shoulders they gently waded through the mud and water and landed me safely. As my feet touched land I looked back over the long voyage with all its sea-sickness and discomforts and

thought, "Much as I love my dear ones at home, and long for a sight of the dear faces left behind, I can never again undertake such a voyage." I did not then imagine that in a very few years I should read, "A new era has commenced in the intercourse of nations. A steamer, the *Colorado*, the first of a new line of mail packets, left the port of San Francisco on the first day of January, 1867. The piers along the city front and the beach toward Golden Gate were lined with people watching the departure of the first steamer of the China mail line. She carried a light cargo, including 1,300 lbs. of flour and \$582,000 in treasure for China and Japan."

It was then I changed my mind and concluded that since the voyage could be made in twenty-five days I would some day go home. That great ocean which had been a barrier had become a bridge. That which was a severance had become a link actually uniting Asia and America.

We spent a delightful week in Amoy; all our party, guests of the missionaries. And I may say here that foreign missionaries are the most hospitable people to be found in all the world around. Then we took passage on a small coast steamer going north from Hongkong. Fifteen hours brought us to Foochow anchorage, which is twelve miles below the city near the mouth of the Min.

For this trip up the river we took a row boat manned by six Chinamen. There were no telegraphs nor telephone to announce our approach, but Hodge & Co., an American firm in Foochow, kept carrier pigeons at the anchorage, and one of those had been sent on with the news to the Mission. In response to the pigeon's message Bros. Gibson and Martin, two of the three who then composed our Methodist Mission, met us with sedan chairs at the wharf, or small boat landing. It was the 19th day of September. I was happy and glad. My husband scarcely knew whether he was in the body or out of the body, so overjoyed was he to stand on the Mission ground of which had been his thought and prayers since the day of his appointment.

We were carried up over a slight hill and on through beautiful grounds and gardens; the air filled with perfume from the gorgeous wealth of bloom. These were the homes of American business firms, of Russell & Co., and of Olyphant & Co., then famous for wealth and luxury in Foochow.

There was a mission house ready for Dr. Maclay and his family. The three families already there were occupying the

other three houses, and we were taken to board with Mr. and Mrs. Martin.

And I might say just here—that three years later the one-year old baby boy of the Martins was taken with cholera. Mr. Martin carried him in his arms, trying to soothe the little sufferer until he became very ill himself, and about midnight laying the child in its mother's arms, he said: "Mary, I'm very ill, I cannot keep up another moment." Two hours later the baby died, without the father knowing of it; and he also passed away at the dawn of day. They were buried in the same grave. I can never forget the pall of mystery and great sorrow that hung over us that day.

But as I was saying the first three months of our life in Foochow were most happily spent in their home. We gave ourselves to the study of the language. There were then no helps to the intricate mass of hieroglyphics in learning the language. Morrison's dictionary was there, but that was the classical and no help in beginning our local dialect. We were advised to begin with reading the Gospel of John. My husband sat on one side of our study table and I on the other and our Chinese teacher at the end between us, but not understanding a word of English. I was ambitious to learn as fast as my husband, and it was only the knowing that he had come to China with the gospel and meant to stay and to conquer that kept me from despair. After we had been digging for a few days Brother Gibson came in and found us hard at it. His smile irritated me, and the tears sprang to my eyes as I said: "There is no sense to these things. How shall we ever make them mean anything"? And he blandly said: "Just keep on and the meaning will come by and bye." He had been there several years and was able to preach.

In the meantime I had been assigned the superintendence of the Mission Foundling Asylum, in which were about twenty little cast away girls that had from time to time been left outside the Mission gate. There were some half dozen native women who nursed the infants and cared for the older ones. The duty required of me practical rather than linguistical accomplishments: seeing the babies bathed, applying lotions and salves and sometimes a dose of castor oil according to need. Each day I found a special reward in having caught from the women a few new words or a short sentence. My husband improved this hour on the street, where with a few tracts and

his genial smile, he would accost passers-by, so that by nine o'clock he too would come in airing some new acquisition.

There was not much variety in our food. We had to learn to eat rice as a vegetable. We had no white or Irish potatoes. I remember what a treat we had when one day Mr. Clark, of Russell & Co., sent his coolie up to the Mission with a little round peck basket of potatoes for each family. They were closely woven over that not one might be lost. He had just received a lot from Australia. We had some of ours planted, and Russell & Co. did also. Before a year our Chinese people were raising them in their gardens, and we never knew after that any lack of potatoes.

My sister sent me a package of "General Grant" tomato seed; it was just after the war. I planted them and cultivated them with care, and they grew and bore the finest large smooth tomatoes I have ever seen. The Chinese men for miles around heard of the beautiful foreign fruit, and came to gaze at it across the fence. They didn't fancy the taste, but if foreigners ate them, they could raise them and sell to us. Since that time there has been no lack of fine tomatoes in the market. They grow and ripen nearly all the year round.

We had been in China only about fifteen months when the brethren in monthly Mission meeting decided that they must make an advance toward what they called "the regions beyond," though it was only to a native hamlet fifteen miles away from the Mission. This appointment fell to my husband. I will quote from a printed item clipped, I think, from that same little *Missionary Advocate*, sent to the Rooms by Dr. Maclay. He says: "Bro. Sites expects to start to Ngu-kang with his family on Saturday. A neat little parsonage has been prepared for him. Bro. and Sister Sites are admirably qualified for their new field of usefulness, and they go with cheerful hearts. This enterprize indicates real progress in the work of evangelizing China, and if successful will be the initiation of similar movements elsewhere."

I will not here try to tell the various ways I worked with successes and with discouragements in aiming to help the women and girls in the village. But I recall that, attended with the greatest trial to myself, was leading morning prayers daily in the day-school for boys and girls there in the chapel part of our house.

The teacher was a high grade literary man, whom my husband had succeeded in interesting in the gospel. So he

persuaded him to come and teach this little school and do some clerical work for him, really that he might keep the Bible and its teachings before him. But every morning he sat upright, and I imagined scornfully looked on, while the children and I knelt, and I repeated the Lord's Prayer with only a few additional sentences as I added them to my vocabulary. In a few months he said he could not teach longer, made excuses, but we were sure he was so under conviction he was afraid if he stayed he would yield. He did go away, but every Sunday came back. Within a year my husband had the happiness of baptizing him, and he became one of our most useful native ministers, Rev. Sia Sek-ong, whom some of you met when he was in this country in 1888 as our Foochow delegate to the General Conference.

The Three Years' Enterprise.

BY ABRAM E. CORY, M.A.

THIS enterprise, which is so near to the hearts of many of the Christian workers of China, is indeed still alive and one which was brought forcibly before the members of the Kuling community in various ways this year.

The annual meeting was held in the Kuling Church on the 24th of August. It was well attended, and it was a meeting of prayer and power.

It was led by Dr. Griffith John, the chairman of the Executive Committee of this movement, and Rev. G. G. Warren, the secretary.

The prayers were full of the spirit of the enterprise and carried to the throne of God thanksgiving, confession, and prayer. The petitions were for the reinforcement of the native workers, revival and additions to the native church, and reinforcements to the foreign force on the field.

The talks of Dr. John and Mr. Warren were inspiring. Dr. John reviewed the history of the movement and spoke on the terms of the appeal. His exhortation was to the Christians in China to believe in the success of the movement and to pray even so that the churches at home should "be prayed into faith."

The most inspiring part of his message and the one that should be conveyed to the churches at home was his faith in

the former statement of the appeal for foreign workers, i.e., the doubling of the foreign force by 1907. He exhorted all to stand by the present statement of the appeal, as under this we could pray for increase, doubling or even more.

It was a helpful and forcible presentation of the movement.

Mr. Warren reported concerning the work of the year. He reported that over half of the entire missionary force had definitely accepted it and that many who had not sent their acceptance were known to be in hearty sympathy with it.

Following Mr. Warren's address opportunity was given for remarks. Several spoke and every message was one of increase of mission numbers and plans for mission enlargement. The appeal has been printed in English, Chinese, Swedish and German. Rev. Mr. Sköld, of the Swedish Mission, reported the warm reception that had been given the appeal in Sweden.

The feeling that seemed to prevail among all Christian workers was that there should be more agitation. Several suggestions were made at this meeting and at subsequent meetings of the committee and in the church.

The principal ones were as follows :—

That all Christians in China should be enlisted as far as possible in this movement and that we should keep it constantly before our Heavenly Father. The success is in our faith in Him to answer prayer.

That the Christians of China must enlist individuals at home. There are many of the leaders at home who could be enlisted if they properly understood.

The church papers at home should be made to feel with what interest we look upon this movement and should take up this battle as if it was their very own.

The part of the plea which speaks of revival has been emphasized and several missions are praying that there may come at the close of this century of Protestant missions a real Pentecost to the Chinese church.

Not only in the home lands should this agitation be carried on, but all Christians in China should be fully enlisted. The appeal is already in English in convenient form, and Rev. S. I. Woodbridge has been asked to put it into a Chinese tract, so that it can easily be put before the Chinese Christians.

The one fact that makes all feel that God is most willing to hear our thanksgiving, confession, and petition is the manifest way that He has already heard and answered.

The appeal asks for the opening of Thibet. When the appeal was written none realized the forces that might be in motion to answer.

The appeal asks for more consecration among the Chinese workers, and many missions report cases of development and consecration among men that a year ago were moving along in a very self-satisfied way.

The appeal asks for addition and revival in the native church; in many quarters there are more manifestations of revival than there have been for decades.

The appeal asks for reinforcements, and it is in this line that God has most wonderfully shown His willingness to answer prayer. Nearly every mission reports increase in the past year or workers coming this fall, and several of the smaller missions report their forces have already been doubled or increased one-half or one-third.

These signs show that the movement needs but loyalty and faith in God.

"And this is the boldness which we have toward Him, that, if we ask anything according to His will He heareth us, and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

Conference on Federation at Pei-tai-ho.

AMONG the signs of the times, and possibly epoch-making in its importance, was the Conference of two days and a half, held at Pei-tai-ho, North China, August 24-26, at the call of a Committee of the Peking Missionary Association, for the consideration of radical steps in the direction of Christian unity. It was the outcome of a discussion in the Peking Association in January, 1903, of a paper by Dr. Thos. Cochrane, of the London Mission, on "Some Problems in Mission Work," which had led to the formation of a committee representing all the Protestant missions in the city. This committee, after much discussion, rather amazed at their own temerity, yet with a large faith and a foresight greater than they knew, had written to all Protestant missionaries in China requesting answers to the following four questions:—

1. Would you approve the preparation of a union hymn book? Would you be willing to abide by the decision of the majority on this point?

2. Would you approve of the adoption of a common designation for our churches and chapels; such, for example, as Yiesu Chiao Li Pai T'ang (耶穌教禮拜堂) for churches in which Christians worship, and Yiesu Chiao Fu Yin T'ang (耶穌教福音堂) for street chapels; and where further designation is needed the use of local rather than foreign names?

3. Would you be willing to adopt common terms for God and the Holy Spirit, as for example, Shang Ti (上帝) and Sheng Ling (聖靈)? Would you be willing to abide by the decision of the majority on this point?

4. Would you favor the federation of all the Protestant churches in China and the appointment of a representative committee to consider the question?

The first intention, to begin with North China, was soon expanded to embrace the whole empire, and the circular letter of inquiry met with a cordiality of response and a unanimity of sentiment beyond the wildest hopes of its originators. As an affirmative response of from ninety to ninety-eight per cent. to all questions seemed to insure a large measure of success for the movement, a conference was called to meet at Pei-tai-ho for further discussion and initial steps toward the formation of a representative committee.

This Conference chose as its chairman the chairman of the Peking Committee, Dr. Cochrane, who presented a voluminous digest of correspondence from all parts of the empire urging the thorough discussion of its propositions without controversial debate on the old bone of contention—the “term question”—and the formation of a large representative committee to bring the work already done to a successful issue.

The first question, that of a union hymn book, was introduced by Rev. W. S. Ament, D.D., who declared “federation” the watchword of the twentieth century in Christian work as well as in other things. Various hymn books, he said, had struck root in various localities for various reasons, not because of the inherent superiority of one or another. It is most uncomfortable to attend church perhaps in another mission in one's own town and be unable to join in the singing of a hymn whose tune is familiar, but of which a different translation is used. The chief difficulties in the way of uniformity are, first, the different dialects, in some of which either the mandarin or Wên-li would be almost useless. Even there, however, a book in the colloquial could be issued correspond-

ing in every other respect with the union hymnal. Second, the question of literary style, some fearing Wên-li, others desiring it alone. A combination of the two is quite feasible. Third, the stifling of hymn production by limiting the number of hymns to be included. On the contrary, the production of *good* hymns would be stimulated by the hope of larger use. Fourth, denominational differences. If necessary these can easily find expression in a denominational appendix for each church desiring it. Fifth, the "term question." This can be removed either by adopting the compromise terms suggested, or by using all. Dr. Cochrane reported having sent copies of the letters of inquiry to 480 missionaries in North China, i.e., the territory covered by the North China Tract Society's operations, and having received 314 replies, of which 298 were decidedly in favor of the union hymnal, ten were doubtful and only six opposed. The question not having been definitely asked as to the literary style preferred, but forty-four stated their preference, of whom thirty-six desired chiefly mandarin. 351 replies were received from Central, Western and Southern China, of which 295 were in favor and twenty-three doubtful, not a few stating that a mandarin book would be satisfactory though a colloquial was in common use. A strong letter of approval from the English Baptist Mission in Shantung was read.

Not a little discussion was aroused over the question of literary style; the sinologues strongly urging the use of Wên-li throughout as far better adapted to poetical expression, and, if simple, readily intelligible to all; while those whose work has lain largely among the uneducated or with women and children pressed the claims of that large majority of the native church, to whom Wên-li is an unknown tongue. The following resolution was unanimously adopted:—

Resolved, That it is the opinion of this Conference that a union hymn book for all China should be prepared, to comprise approved hymns, both in Wên-li and Kuan-hua; the Wên-li, for the most part, to be simple and perspicuous; the Kuan-hua, for the most part, to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

The Rev. John Wherry, D.D., introduced the discussion of the second question, saying that the committee's correspondence had made evident practical unanimity as to the desirability of adopting uniform designations for churches and chapels; but

also great divergence of opinion as to the best designations to adopt. While the matter is not vitally important, yet uniformity would do much to convince the Chinese of the unity and power of the Protestant Christian church.

Dr. Cochrane presented a *résumé* of the correspondence on this point, showing that in North China ninety-six per cent. are in favor of uniform names; in the rest of China, about ninety-four per cent. Many expressed a desire to use neither Yiesu nor Chitu in the names, lest the sacred names come to be used too lightly, while others wished to substitute the latter for the former, as conforming to general usage in other lands. The general discussion which followed developed as the root of many differences the need of a uniform designation for the Protestant church itself, and the following resolution was adopted; the second clause, however, by only a small majority :—

Resolved, That it is the opinion of this Conference that uniform designations for chapels and churches should be adopted by the Protestant church in China; for the former preferably Fu Yin T'ang (福音堂) and for the latter preferably Li Pai T'ang (禮拜堂), and that we recommend to the committee, which may hereafter be appointed, the careful consideration of an appropriate distinctive designation for the Protestant church.

The discussion of the third question was opened by the Rev. H. H. Lowry, D.D., who said that the reorganization consequent upon the upheaval of 1900 had afforded a manifest opportunity for closer co-operation. The North-China Tract Society had determined to attempt the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only in the compromise terms. It is a question which will never be settled by discussion, but by compromise on the part of the new generation of missionaries to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of co-operation has assumed larger importance. Ninety-two per cent. of the missionaries in North China appearing to be ready for the compromise, discussion would seem to be no longer in order. It is not held that these terms and these only fitly translate the terms "God" and "The Holy Spirit"; but that they are doubtless the only terms on which the church can unite at the present time.

The chairman reported that 288 out of 314 North China responses were in the affirmative, while only twelve were dis-

tinctly in the negative. From other parts of China 273 gave favorable response, thirty-six unfavorable, while forty-eight were doubtful or made no reply, indicating for all China nearly eighty-five per cent. decidedly in favor of the compromise, surely a "working majority." The discussion which followed was one of the most interesting of the Conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to fall in line. As Drs. Sheffield and Stanley and others gave in their allegiance to the movement the applause was resounding and the doxology sung with fervor after the unanimous adoption of the following resolution :—

Resolved, That it is the opinion of this Conference that the time has come to unite in the use of Shang Ti (上帝) and Sheng Ling (聖靈) as the terms to designate God and The Holy Spirit in the Bible and other literature; Shang Ti, however, to be the definite designation of the Supreme Being, while Shen (神) is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching.

The discussion of the fourth question was opened by the Rev. John Wherry, D.D., who said that the committee had made its suggestions most timidly, fearing the charge of presumption, and with no thought of securing such a degree of unanimity in response to its inquiries. This was particularly true of the fourth question. Yet why should the thought of Protestant Christianity presenting a united front be regarded as visionary? Who would think of dividing an already united church on the basis of the differences in doctrine and polity which now hold the Protestant bodies apart? Can we believe these multitudinous divisions of real advantage? The native church finds it hard to understand our distinctions; have we a right to force them upon it? Had they been vital it would have been distinctly wrong to attempt the division of the field as at the Shanghai Conference in 1890. The failure to cure a curable schism is as wrong as to create a schism.

The chairman's exhibit of responses showed 305 yeas, six nays, three no answer from North China; 317 yeas, seventeen nays, seventeen indefinite from the rest of China, being ninety-seven per cent. and ninety per cent. respectively in favor of federation. The correspondence showed some degree of uncertainty as to the meaning of the "federation" proposed, and a very large percentage went beyond the suggestion of the

circular and declared the readiness to proceed at once to the organization of a Union Protestant Chinese Church. Some of the Episcopal and Baptist replies, however, indicated the presence of an "irreducible minimum" in their thoughts of union. A long and interesting discussion followed, resulting in the adoption of the following resolutions :—

Resolved, In view of the almost complete unanimity of sentiment manifested in the correspondence presented to this Conference, that it is the opinion of the Conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that it will at least secure the organization of such a representative council as will enable the churches to put in execution such measures of comity and co-operation as will naturally lead to greater unity.

Resolved, That for the consideration of this and the previous resolutions of this Conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union as a committee of this Conference, with instructions to secure the formation of a General Committee by requesting each mission in China to appoint a representative ; the completed committee to deal, as a whole or by sub-committees, and in conference with leaders in the native church with all questions which have been considered by this Conference.

In moving a vote of thanks to the Peking Committee on Union the Rev. J. H. Pyke, D.D., said : "If any committee ever deserved a vote of thanks, this one does. Not only have they done a large amount of hard work, but they have led us to a position more advanced than most of us had thought possible. With rare foresight, or rare faith they have opened the way for our deliverance from a question as vexing as it is venerable, and for our attainment of an end which many had not expected in this generation."

The Rev. Geo. T. Candlin, D.D., in seconding the motion, said : "This committee has shown preeminent wisdom, and, living in the capital, have taken a truly metropolitan view. The chairman especially deserves our thanks, for, though a layman, he has gone to the utmost in labors and in faith to accomplish the results, for which we give thanks."

There were some members of the Conference who thought that the movement should be confined, for the present, to North

China, as a general representative committee would be unwieldy; but the majority felt that the approving response to the circular had been so general that it would be scarcely courteous to confine the further steps to one section of the empire, especially as the correspondence indicated that in actually realized comity and co-operation West China, at least, is in the lead. The Peking committee will, therefore, proceed as promptly as possible to secure the formation of the General Committee, unless the attempt to do so should reveal insurmountable obstacles.

The spirit of the Conference was thoroughly and delightfully Christian; loving concession and mutual conciliation being the order of the day from beginning to end. "It is the Lord's work and marvelous in our eyes."

COURTENAY H. FENN, } *Secretaries.*
J. B. ST. JOHN, }

Dr. Griffith John's Approaching Jubilee.

[The following brief sketch of Dr. John's career has been kindly supplied by a friend. We thought it appropriate that in this the fiftieth year of Dr. John's missionary life in China our readers should be made more familiar than they have been with Dr. John's face (see frontispiece) as well as his work.—ED.]

DR. GRIFFITH JOHN, whose picture appears in this number of the *RECORDER*, has now only two or three seniors in the whole missionary body in China. Born in 1831 he came to China in 1855, so that he is now in the fiftieth year of his missionary life. His first years were spent in Shanghai, where he was the colleague of Dr. Medhurst, Dr. Lockhart, Dr. Muirhead, Dr. Williamson, Mr. Wylie and Dr. Edkins. His connexion with Dr. Medhurst links him with the very beginnings of missionary work in China, for Dr. Medhurst, the colleague of Dr. Morrison, arrived in the Far East nine or ten years after Dr. Morrison himself; though he only commenced work in Shanghai in 1843, his earlier years as a missionary being spent in Malacca. Dr. John was one of a number of missionaries who were at that time, though living in Shanghai or its neighbourhood, looking forward to going further afield. The opening of Hankow, Tientsin, Chefoo and other ports in 1861, led to some of these missionaries dispersing. Dr. John, with a younger colleague, was appointed to Hankow by the Directors of the London Missionary Society to commence work in that city,

where he has laboured ever since. His colleague only lived for two years and Dr. John was left to carry on the work for some time alone. In 1866 and the following year he was joined by two young men from home—the Rev. Evan Bryant and the Rev. T. Bryson. As soon as the Mission could be left he undertook a long journey to the West in company with Mr. Wylie, of the British and Foreign Bible Society. Going up to Han-chung they crossed to Sz-chuan and visited Cheng-tu and Chungking, preaching and selling books all the way. In 1870 Dr. John took his first furlough and made a great impression on the Congregational churches in England by his eloquent advocacy of missions to China. As a preacher Dr. John was, from an early point in his career, widely known among the Chinese. Through his tracts and books, to which the Central China Tract Society has given an immense circulation, he is still more widely known far beyond the limits of Hupeh. In 1881 he visited the United States and paid another visit to England. Not long after his return he published in sections a Wên-li translation of the New Testament. The entire volume appeared in 1885. Three years later he issued a corresponding translation in the Mandarin colloquial. More recently he has issued at intervals single books of the Old Testament, both in Wên-li and also in Mandarin. He is now engaged in completing the whole book. All these translations have been published by the National Bible Society of Scotland. In 1888 he was elected Chairman of the English Congregational Union, but he did not see his way to accept the honour. The following year the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh. He has not for many years visited any place east of Kiukiang, and were it not for Kuling he would be unknown by sight to almost all missionaries but those either living in Hupeh or passing through to Hunan, Sz-chuan and the west. He has travelled extensively both in the Hupeh and in the Hunan provinces; the opening of the latter province to foreign residence and missionary enterprise was, humanly speaking, largely due to Dr. John's persistent efforts in pressing the importance of this step upon the authorities. The London Missionary Society and the Central China Tract Society are both of them purposing during the coming year to erect some permanent memorial in Hankow of the great services rendered to the cause of missions by this veteran missionary.

The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

The New Literature in China.*

BY REV. J. DARROCH, SHANGHAI.

IF a stranger of literary tastes were to visit Shanghai and to walk from the Bund down Foochow Road and along Honan Road to the French Settlement he would certainly infer from the number of bookshops to be seen that this is a time of considerable literary activity in China.

The great number of publishing houses newly established in Shanghai indicates very clearly two things; the activity of that class of literati who are thus pressing their views on the attention of their countrymen and the avidity with which this intellectual pabulum is homologated by the mass of reading Chinese in the empire. For it is certain that the publishers and probable that the producers of this literature do not regard their work as a philanthropic enterprise; business is business with them, and the indications are that it is a very good paying business too.

Remembering that this book-selling trade is the growth of a few years (it is almost entirely a result of the war in which China was so ignominiously worsted by Japan) let us seek first to gauge the actual dimensions of this torrent of literature and secondly to forecast its probable effect. The statistics which follow have been carefully compiled from the catalogues of the publishing houses in Shanghai; they include no Christian publications and premising that they will need revision every few months as new matter pours forth from the unresting press, may be taken as fairly accurate. On the science of education there are issued some sixty volumes, and taking the price as a guide to the size and importance of the books we note that they average forty cents each.

* This paper was read before the China Student Club of Shanghai in May, 1904.

Of educational text books on various subjects as geography, physics, history, etc., there are twenty volumes at an average cost of thirty-five cents each. These books, whilst issued as text books, are in reality merely essays on the various subjects which are dignified with this name.

There are published ninety histories, of which the prices range from \$2.50 to five cents. There are seven so called universal histories, eleven histories of Europe, twelve of Japan, seven of China, five of Russia, four of England, two of France, two of America, three of Egypt, four of the nineteenth century and one history each of Rome, Italy, Greece and Turkey, but so far as I have been able to gather from the catalogues none of Germany, Spain nor the Netherlands. Many of these works are simply essays on history. In fact it would not be too much to say that there is no history of England to be found in the collection, and such attempts as are made at writing history of any kind are woefully incomplete.

There are forty books issued on geography, sixty on government, forty on law, twenty on the mutual relations of kingdoms, thirty on political economy, seventy on mathematics, fifty on literature, forty on philosophy, fifty volumes of light literature, thirty novels, fifty books on languages, seventy on health, sixty on science, seventy on drawing, one hundred and twenty on the art of war, thirty on agriculture, twenty on astronomy, forty on mechanics, thirty books of travel and twenty on mensuration. In all more than eleven hundred books.

That there is such a mass of reading matter being disseminated throughout the empire to-day on subjects of which Confucius and the other ancient philosophers were as ignorant as we are concerning the literary tastes of the inhabitants of the planet Mars, is, I take it, a portentous sign of the times.

GET UP OF THE NEW PUBLICATIONS.

Let us suppose ourselves now to be standing in a large book shop in which tier on tier, from the floor to the ceiling, are shelves filled with this new literature. The first thing that strikes us is the excellent get up of those publications. Time was when the books issued in China by Christian missionaries were the marvel of the natives for their good print, excellent paper and generally smart get up. It is certain that thousands of gospels and New Testaments have been purchased by men who heartily detested the contents of the book but who could not

resist the temptation to possess themselves of a dainty little volume at a cheap price, and the book would be passed from hand to hand eliciting many expressions of admiration of its beauty from one and another. Now these days are past. The Bible Societies still print and publish Bibles of a far superior get up to any book issued by the native press, but for all other books the Missionary Societies have to yield the palm of excellence to the new literature. These books are printed in clear type, often on foreign paper and frequently bound in cloth. They thus present an attractive appearance and command a good price. The contrast between the old world and the dawning new one is abundantly manifest, even in the outside covers of the books which are for sale in the various shops. The book seller who vends the productions of the ancients prints his books from wooden blocks and dresses them in a cover of sombre grey. They are as befits their contents sedate and respectable. The new books on the contrary have obstreperous covers of red and blue and green. They are like young bloods who are bent on turning the world upside down. Light literature and books of humour are much in evidence. Truly it may be said these men fear not to rail at dignities, and there is a philosophy also in this phenomena which by thinking men may not be neglected.

STYLE.

Proceeding now to examine the inside of these books we are at once impressed by the fact that the style of the writers has much changed from that written by orthodox scholars of the old *régime*. We see that they are plentifully besprinkled with English words, a proof that the translators felt that the language they were using had not sufficient flexibility to give an adequate translation to many of the technical words representing new ideas which they were pressing on the attention of the public.

The fact that the Chinese language does not easily lend itself to the reproduction of such terms as liberty, necessity, freewill, constitutional, etc., does not, I think, altogether account for this display of English, for these writers are not only fond of embellishing their pages with foreign type but also of using foreign idioms to express their sentiments. I have written down a few specimens of this style of writing to illustrate the manner in which foreign thought is infiltrating through

Chinese literature.* I cannot help thinking this shows much affectation on the part of those scholars; they seem to wish their readers to infer that they have studied foreign literature until it has become easier for them to write in the idiom of

* Since writing the above I have seen the report presented to the throne by Chang Chih-tung and Chang Pai-hsi on the rules to be observed by all colleges throughout the empire. It will be remembered that these two celebrated statesmen received an Imperial mandate to draw up such rules. Their report to the Emperor has now been published in five volumes, bound in imperial yellow and beautifully printed on fine white Chinese paper. In Vol. I, page 8, this question of foreign terminology is dealt with, and as these two Ministers are amongst the foremost scholars in China I am glad to transcribe their dictum on this subject rather than give examples drawn from my own reading. It must be remembered too that since this report has been approved by the throne the principles laid down in it have all the force of Imperial sanction.

Chang Chih-tung's Regulations for Schools and Colleges.

"The use of foreign senseless terms is forbidden in order that the literature of the country may be preserved pure and the rectitude of the literati's customs maintained. The ancients said: 'Literature is the vehicle of truth,' but the force of circumstances to-day is such that literature must also be the vehicle of government. So foreigners in speaking of dominion or learning constantly measure the extent of the influence of their civilization by noting the distance to which their literature extends.

Except in the domain of chemistry, mechanics and all specialized subjects, where the subject matter is new and the terms used must of necessity be new also it is not fitting that current terms should be interpolated higgledy piggledy. Many Japanese terms are to be sure ancient and elegant, but those alien to the spirit of the Chinese language are also numerous. Nowadays young scholars accustom themselves to use foreign terms and expressions in their writings.

For instance.

Society	團體	"These expressions are certainly rough and lacking in polish."
Spirit of the Nation	國魂	
Virile	膠服	"Although expressions constantly seen in Chinese yet the meaning attached to them is very different from the Chinese sense. They are not appropriate and are difficult to understand."
Stage	舞臺	
Representative	代表	"Though intelligible are not really necessary."
Sacrifice	犧牲	
Combination	社會	
Response	影響	
Scheme	機關	
Create	組織	
Oppose	衝突	
Move	運動	
Announce	報告	
Difficulty	困難	
Fitting	適當	
Aim	觀念	

As a matter of fact these are simply the terms in every day use in foreign countries; it is never asserted that they are perfect expressions. Now the Japanese of to-day in all important publications use Chinese characters, and the idiom is always elegant, for they take Chinese classics for their model; they never use such terms in their productions. It may therefore be seen that there are well defined rules of composition in foreign literature also. Generally speaking the man who aims at strange and uncouth expressions in his writing is an unprincipled scholar. If the literary style is perverted, the scholarly spirit will also in turn be destroyed. If this style becomes permanent then the literary standard in China will be changed and I much fear that Chinese literary taste and attainments will perish."

the English language than in their own; a pretension which I need scarcely say is often belied by the inaccuracies of their translations.

The question arises whether the Chinese language is being enriched by the introduction of this foreign element. A foreigner criticising the style of Chinese scholars must speak on this subject with great diffidence; still there are two considerations which will, I think, lead most of us to wish that such idioms should be only sparingly indulged in. First, we have all been impressed with the great power of the Chinese language when it is manipulated by a master-hand; we cannot bend the bow of Ulysses ourselves, but we can admire the dexterity of the true master and the excellence of his weapon. Second, the semi-foreign Chinese idioms to which I have called your attention are uncouth and appear even to an outside barbarian to be alien to the spirit of the language. Probably the law of the survival of the fittest will come into play here. Just as when wheat and chaff are together cast into the ploughed soil, the ground tries them both and preserves and germinates the wheat while it disintegrates and destroys the chaff; so will this living throbbing language assimilate to itself what is useful and necessary but reject such alien expressions as are cumbersome and cacophonous.

In the *Analects* Confucius is reported to have said that should he take office in the state of Wei his first care would be to rectify the names in use, for, said he, if names are not exact then language is not correct. Translators have for several years realised the necessity there is for rectifying the present confusion in foreign names transliterated into Chinese.

There is also great need for uniformity in the translation of abstract terms. Take as specimens a few words from Dr. Martin's translation of Hall's *International Law*, "Sphere of Influence," "Arbitration," "Credentials," "Privateers' Commission," etc. It is evident that confusion of such terms might result in very serious consequences. Now in literature as in diplomacy there is need for exact definitions. I mention as an important question which I am in no way competent to decide whether it would not be possible to make an extended list of such abstract and technical terms* which would gain general acceptance.

* A list of technical terms has been published by the Educational Association of China. The book has been edited by Dr. Mateer and is good, but incomplete.

LIBERTY BY J. STUART MILL, 自由原理.

I will now ask you to consider some specimen copies of the new literature. I call your attention first to a translation of John Stuart Mill's essay on Liberty. At the trial of the *Su Pao* editors in our Settlement lately one of the lawyers suggested that the prisoners had formed their opinions of government from the theories formulated in this book. The translator is Ma Kuin-wu, well known as a friend of Liang Chi-chao and as being one of the reformers. There is a preface by Liang Chi-chao himself, in which he compares John Stuart Mill to Aristotle and lauds the scholarship of Mr. Ma as being very adequate to the task of rendering such a book into Chinese. He declares that if Mill was alive he would rejoice that his scholarship had, as it were, through this translation, founded a new colony. We see that the book seems to have reached the Japanese through a French translation and been translated from Japanese into Chinese. Nevertheless the author asserts in his preface that he has read Mill in the original, so he may be presumed to understand his subject. Again from the preface we learn that the work of translation was undertaken in a moment of leisure and completed in twenty days' time. We are meant to infer from this statement that Mr. Ma is so well versed in English literature that the work of such a translation is to him a pleasant interlude in a busy life. Instead we will make the surer inference that the work has been too hurried to be accurate, and as a proof that this is so, I will read you a translation of a paragraph from Mr. Ma's book, page 28 :—

“Shortly after the death of Socrates a tragedy was consummated on Calvary. The criminal was condemned as a blasphemer, that is, one who insults the gods. Alas! those men were unwise; they regarded their benefactor as an enemy. Those who were judges in this action were the real blasphemers: yet those men were not really wicked. The opinions of their time regarding religion, virtue and patriotism, were opposed to him who suffered, and they reached the point of wrongly condemning an innocent man to death. Who were they? The most sincere and fervent, the most religious and patriotic Jew of them all; even he who was most zealous in preaching the religion of Jesus, for which he laid down his life. It was Paul!!!”

I need not read the passage in the original to prove to you that John Stuart Mill never accused Paul of being one of the judges who sentenced Jesus to death. But I find that this

translator not only misunderstands the passage he is translating, but he deliberately interpolates and attributes sentiments to the author which are either nowhere to be found in the text or are a travesty of some passage which, rightly construed, bears an entirely different meaning. Such unscrupulous action warns us that the scholars of the new *régime* are not to be trusted.

The following is from page 35 of Mr. Ma's translation:—

"Now to live in the present day and yet to glory in the revival of religion is really to be an ignorant scholar, a low and superstitious fellow.

"The middle class of English society has very great difficulty in getting rid of the practice of persecuting heretical religions. Thus the cause of the Sepoy Mutiny was that England in governing India made a law that in all schools supported by public funds only Christian books should be read, and that only converts be employed in the public service. The Mohammedans could not bear this oppression and raised the standard of revolt, which was instantly responded to by all parties. Though England by a great effort suppressed the revolt, she suffered much in so doing. Is it not therefore evident that liberty of religious opinion should be conceded to every man in every place?"

For the first part of this tirade against religion there is no warrant in the text whatever. The second part is a travestied mistranslation of a foot note, in which Mill pillories those who, in the heat of their resentment against the Sepoys after the mutiny, argued that the Bible should be taught in all public schools, probably from a laudable, but a mistaken desire, that the heathen might, from the gospel, learn the morality of Jesus, and so a repetition of that dreadful time become impossible. Of course Mill does not say that such a law ever existed, much less that it was the cause of the mutiny. The passage will be found in Mill's essay, page 57.

These paragraphs show Mr. Ma's animus against Christianity. I will now give two short extracts to show his dislike of the powers that be. On page 36 we read:—

"Those (philosophers) have fixed grounds for their opinions; their thoughts and desires are widely different from the common run of mankind; daringly they enter on speculation; holding the highest truths they act on the principles of freedom and are not daunted by the punishments of ordinary mortals. Alas! that tyrants and oppressors are ignorant of this, and use

cruel punishment and tortures to oppose the new learning and kill the scholars. Why should they act thus?"

The words used for tyrant and oppressor—民賊 min-cheh and 獨夫 tuh-fu—are redolent with historic significance. They are from Mencius, and the first epithet refers to Ministers, of whom he declares even the best in his day would have been called thieves, "min-cheh," by the ancients. The second by the same sage refers to Cheo, the infamous ruler of the Shang dynasty, destroyed by Cheo Wu-wang. Mencius declines to give this ruler the title of king and calls him the "lone man." It is needless to say these sentiments are not in the text. It is easy to see that Mr. Ma has forgotten the book he is translating and is thinking of his friends, the six reformers who were the first to suffer martyrdom for liberty in China and by whose death the clock of reform has been set back two decades. We cannot blame him for his resentment against the traitor statesmen who sent his friends to their doom, but we cannot excuse him for putting these words into the mouth of John Stuart Mill.

My last extract from this book is taken from page 177, where we read :—

"Those who in China are called mandarins are as much the dead tools of their despotic lord as the broken implements of a poverty-stricken farmer are the poor instruments of his toil. Even more unspeakably bad is the Jesuit (a crafty Romanist fellow), who is the slave of his order."

A reference to Mill's essay, page 202, will show that both the letter and the spirit of the original are totally misrepresented by these words.

羣己權界, published by the Commercial Press, is another translation of Mill's essay. It is by Mr. Yen, who is now head of the translation department of Peking University. It is a careful and accurate rendering of the English into Chinese, and is entirely free from the faults of the book we have had under review.

The announcement that the Empress Dowager of China had given Taels 10,000 (£1,450) towards the cost of the Union Medical College in Peking must have come as a very pleasant surprise, states the *London Missionary Chronicle*. We can only hope that the gift is a sign of a changed attitude towards Christian missions on the part of the Empress. In any case the influence of such an act upon the relations between the missionaries and the Chinese officials can hardly fail to be productive of good. This Union Medical College, it will be remembered, is the institution which is being started by the Society in conjunction with the American Board and the American Presbyterian Mission for the training of Chinese students in Western medicine and surgery. Though admission is not to be confined to Christian converts, one of the chief aims of the college will be the training of medical evangelists who may be able to do in North China similar work to that which has been done so successfully for many years by the students trained at Travancore.—*L. and China Express*.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Amoy Romanization.

Its History, Purpose, and Results.

BY REV. P. W. PITCHER, M.A.

THE work of preparing the Amoy Romanization began very early in this part of China. In 1850 it was being taught in a school here. But even before this date we learn, from a letter, that initiatory steps must have been taken towards its formation by choosing seventeen of the Roman letters for an alphabet. By aspirating four of them, viz., ch (chh), k (kh), p (ph), and t (th); and by combining two others, viz., n and g (ng); and by placing a dot by another, viz., o (o'), a total number of twenty-three letters was completed: a, b, ch, chh, e, g, h, i, j, k, kh, l, m, n, ng, o, o', p, ph, s, t, th, u. With these letters the possibility of indicating every sound used in the Amoy vernacular—a language, with its four subordinate dialects, that is spoken by eight or ten millions of people living in the Fukien province and in Formosa—was attained, and the history of the Amoy Romanized colloquial was begun.

The question of initials and finals as such, or the distinction between upper and lower series of either of them, has never been felt to be of any vital importance in the construction of the system. Hence it has never been recognized here. It will not be necessary for me at this late hour therefore to attempt anything of that nature. While all this may seem very unphilosophical to some, in its defense it may be said that utility was held to be of greater importance, and so was made to give place to it. That alone, so far as I can gather, was sought without any attempt at scientific divisions. Perhaps it may also be said of it, that this very simplicity may go a good way in accounting for its permanency and success during its more than half a century of existence. Surely no good reason has arisen to change it during all these years. Nothing better has ever been suggested to take its place. It may be somewhat "peppered," as has

been observed, but it is well salted too. Its utility is beyond question. One remarkable feature that demonstrates this more than anything else, and which is worth noticing here, is the fact that the Amoy Romanized is easily comprehended by all alike among all the dialects of this district. The strange thing is that each person will read it in his or her own dialect, though it be written in the Amoy dialect; that is, of course, after the system is understood. To be sure, in most instances the changes are slight. Still, be they slight or otherwise, their own dialect is always used. For instance, take the common word *oe* (can, able) as it appears in the Amoy dialect. A person living at Sio-khe, sixty miles south-west from here, will invariably read it simply *e* with the *o* omitted. So with *Sĩōng-tè* (God), that will be read elsewhere *Sĩāng-tè*; *thĩ-kng* (dawn) will be read *thĩ-kui*; *końg* (to speak) will be read *sch*. In the latter instance the change is complete, an entirely different word being used. There are many more just such cases, but it is unnecessary to mention them, for what has already been given will be sufficient to make my meaning clear. There is nothing that could better demonstrate the fact that the people grasp it, and so its usefulness is placed beyond a doubt.

It will be observed from the date (1850) given above, that the Amoy system antedates the Ningpo Romanization by a year or more. See RECORDER, September, page 457. It must therefore be given the place of honor in the use of Roman letters to represent the sounds of Chinese words in this empire. That it is the oldest of them all can hardly be doubted. However, the returns are not all in yet, so we will not be too sure of our position.

In presenting some idea of the orthography and pronunciation of the Amoy Romanization, perhaps I can do no better than condense what Dr Carstairs Douglas has very fully placed before us in the introduction to his inestimable Dictionary of the Vernacular or Spoken Language of Amoy.

VOWELS.—a, e, i, o, u. They have nearly the same sounds as in German.

a as in *far*.

e as in *grey*.

i as in *seen*.

o when final, and when followed by h, as in *go*. When initial and followed by m, ng, p, or k, as in *hop*, *sock*.

u as in *put*, *rude*.

o' as *aw* in *law*. The sound is nearly the same as the second sound of o.

DIPHTHONGS.—ai, au, oe, oa, iu.

ai as *ie* in *tie*.

au as *ow* in *now*.

oe very nearly as *oe* in *Noel*.

oa has a sound similar to *wa*.

iu as *ew* in *ewe*.

In *ai*, *au*, *oe*, the first vowel is accented, the second not. On the other hand, in *oa* the first vowel is not accented while the second is. The sound of w in such words is very easily distinguished in the "upper third" and the "upper and lower fourth" tones, e. g., *hàa*, *hoah*, and *hoáh*. But when the o is long the o sound is distinctly heard as in *oaⁿ*, i. e., in the "upper and lower first" tones. Great care needs to be exercised, however, never to exaggerate the sound of o; always bearing in mind that a is the principal vowel and the one to be accented. In *iu*, or in diphthongs beginning with i, the accent, with rare exception, falls on the last vowel, e. g., *ia*, *iau*, and *io*, but in *iu* the accent is about equally distributed on both.

NASALS.—The letter *n*, raised a little above the right of a word, indicates that it is nasal, e. g., *tiaⁿ hiaⁿ*, etc. There are words which are recognized as nasal already without this mark; therefore it is the custom to omit the *n* from all words beginning with m, n, and ng. There is no arbitrary rule about this, however; each being guided by his own opinion in the matter.

CONSONANTS.—ch, g, h, j, k, l, m, n, p, s, t.

ch as in *church*. Sometimes written ts.

g is always hard.

h is never silent.

j is irregular, but usually as in *judge*. Its sound sometimes approaches z. It is often interchanged with l, e. g., *lōā-chōe* for *jōā-chōe*, etc.

l as in *lea*. Its sound is often like d.

k as in *keep*.

m as in *man*. It is a word by itself formed by compressing the lips close together and then endeavoring to say m.

n as in English.

ng as in *sung*. This also is a word by itself.

p, t and s as in English.

Final consonants always end without the slightest emission of the breath. Hence at the end of the word *sam* the lips are still shut, and is therefore in every sense final. The same is even so with words ending in *k*, *p*, *t*. Properly pronounced (i.e., very gently) there is some difficulty in distinguishing one from the other.

ASPIRATES.—*h* has always been used to indicate an aspirated word, and never anything else in the Amoy Romanization. There are four aspirates, viz., *chh*, *kh*, *ph*, and *th*.

TONES.—There are four principal classes, each being again divided into upper and lower series; upper and lower first, viz., 1st and 5th; upper and lower second, viz., 2nd and 6th; upper and lower third, viz., 3rd and 7th; upper and lower fourth, viz., 4th and 8th. There are therefore eight tones to be accounted for. Since, however, the upper and lower second, viz., the 2nd and 6th are alike, there are really only seven. Therefore we have in the upper series: 1st, 2nd, 3rd and 4th; in the lower series: 5th, 7th and 8th. These tones need to be learned from a teacher, but the 2nd, 3rd, 5th, 7th and 8th are indicated by a line of inflection placed at the top of the vowel of a word. The 1st has no line, while the 4th tone is always recognized by the ending *h*, *k*, *p*, or *t*. So far as the ending is concerned this is also true of the 8th, but that has the line as stated above.

Hence we have: *tó*, *tó*, *tò*, *toh*, *tô*, *tō*, *tóh*.

The matter of tones in combination, accent, and the use of the hyphen, I will not enter upon; nor is there need to do so, as these have more to do with the teacher and personal use than can be explained in an article of this nature.

The chief promoter of this new scheme of writing Chinese was, perhaps more than any other, the Rev. J. V. N. Talmage, D.D. He was, however, heartily supported by all his colleagues working in the three Missions, viz., his own, the American Reformed Mission, the English Presbyterian, and the London Missionary Society. Dr. Jas. Young, of the English Presbyterian Mission, and Rev. E. Doty, of the American Reformed, showed their enthusiasm by teaching it at that time (1850) by blackboard exercises in a mission school over in Amoy. Dr. Talmage also taught a class four evenings each week. There were no primers or printed books at that time. The first production to appear on printed page was a translation of a portion of Genesis—particularly the history of Joseph—by

Dr. Young. This was printed in Canton. Of course all printing, at the first, of Romanized colloquial was done from type cut on wooden blocks. It was not until 1864 or 1865 that moveable type and a press were introduced. The Rev. Howard Van Doren, of the American Reformed Mission, superintended this first press sent out to Amoy.

The main object and purpose that the missionaries had in mind in thus forming this new method of writing Chinese was to open up a better way for the native Christians to become acquainted with the word of God and to bring them in touch with religious and wholesome literature. It will be well to keep this thought ever in mind.

In a letter of Dr. Talmage, dated December 17th, 1850, this motive is touched upon. He writes: "The question whether there is any way by which this people can be made a reading people, especially by which the Christians may be put in possession of the Word of God and be able to read it intelligently for themselves, has occupied much thought of the missionaries here Some of us are now trying the experiment, whether by means of the Roman alphabet the Sacred Scriptures and other religious books may not be given to the Christians and to any others who cannot read, but who take enough interest in Christianity to desire to read the Scriptures for themselves."

Those early days may have been days of "experiments," but the passing years have proved that they were days of great success in launching the Romanized colloquial.

The introduction and use of Romanization in this district has not been without opposition. All innovations of this kind are bound to meet with objection in this country distinguished for its conservatism. Yet its steady progress has been seen. Among those who wished to be classed as literary it has, to be sure, never found a warm reception. To them it was poor style. To devote any time to it was a waste of time over childish things. Good enough it might be for children and old women, but please excuse them. To those who had no claim to being literary in any sense whatever it has not always appealed as one might have expected it would. Rather than be seen reading it, or learning to read it, they preferred to remain ignorant, and so gave it a wide berth. It is not the first time, however, that a people have failed to appreciate their privileges and opportunities and neglected them. So we must not be overmuch surprised because of this.

But in spite of all opposition, great or small, the Romanized has forged ahead. It is gaining all the while, and in time, if not already, all opposition is bound to go down before it. It is taught in all our schools, in the churches and chapels on Sundays, and in the homes on week-days. It is difficult to estimate accurately the number of readers of this Amoy Romanization. Probably a safe estimate would be between five and six thousand. But numbers in this matter, as well as in other affairs connected with our work, are not alone to be counted in the sum total of success. We may rightly think of the light and knowledge it has brought to hundreds of homes in this district that never would have had either without it. It has not only made it possible for old men and old women and young children to read and write, but it has done more for the spiritual enlightenment of this people in this half century than centuries of the old method could have accomplished, at least among that class of people for whom it was primarily intended. And not alone over this fact may we rejoice, not alone over what has been accomplished, but over its future possibilities among all classes, and principally among those who have few educational advantages—and they are legion.

DICTIONARIES AND OTHER HELPS.—In the way of books for foreigners to learn the Amoy Romanization there are a number. First and foremost is that matchless work—the dictionary of Dr. Douglas already mentioned. A royal octavo volume of six hundred pages, double columns, closely packed with words and phrases of the Amoy vernacular and their English meaning,—too high praise cannot be given it. There is “A Manual of the Amoy Colloquial” and an English-Chinese Dictionary, both by the Rev. J. Macgowan. These are very helpful. For foreigners and natives, Dr. Talmage’s Character-Romanized Dictionary stands in a class by itself. It is a book of nearly four hundred pages, and contains about seven thousand characters, with their classical and colloquial sounds. It serves the double purpose for learning the colloquial and the character. Then there are various primers and other useful books for beginners which I need not stop to mention.

LITERATURE.—The literature in the Amoy Romanized colloquial has grown with the years. Among the very large number of books that have been published will be found :

(1). *Religious Literature*.—The Holy Scriptures complete, Sacramental Forms, Milne's Thirteen Village Sermons, The Straight Gate, Pilgrim's Progress, Spiritual Songs, Jessica's First Prayer, Robert Annam, Sacred History, Life of Paul, Heidelberg Catechism, Shorter Catechism, The Psalter, Golden Bells, How Satan Tempts, The True Doctrine, The Creed, The Ten Commandments, The Two Friends, Daily Manna, Church History, Gift of the Holy Spirit, Jesus the only Saviour, Seekers after Righteousness, Thanksgiving Ann, etc.

General Literature.—Child's Story Book, the Training of Children, A Treatise on Idols and Tablets, Natural History, Great Learning, Doctrine of the Mean, The Trimetrical Classic from a Christian point of view, Natural History, and a large variety of other books, opening up a wide range of interesting subjects.

Text Books.—Physiology, Geography complete, Chinese History, History of Ancient Egypt, First Lessons in Astronomy, Arithmetic, Algebra, Physical Geography.

The above lists are by no means complete, but they are sufficient to illustrate what has been accomplished.

Periodical.—Worthy of special mention is our *Church Messenger*, a periodical that is published once a month, presenting in an attractive style to its readers the news of all the churches of the three Missions, and many of the current events of the day. The periodical is in every sense undenominational and well supported by all, but its management is under the direction of one missionary chosen for that purpose. The periodical has a circulation of nearly a thousand copies.

Let me close this rather lengthy article, though I trust it may be found both useful and interesting, by giving a sample of the Amoy Romanization. The verse of Scripture will be the same as that which has been used in other articles on Romanization, viz., Matthew v : 8.

Chheng-khî sim-koaⁿ ê lāng ũ hok-khî, in-ñi in oe kîⁿ.tiòh Siōng-tè.

May it be among the possibilities of the future for all Romanization to bring speedily many of these benighted and ignorant ones to this purity and blessedness ; so will it fulfill its every object and purpose.

P. W. PITCHER.

A Chinese Kindergarten.

BY REV. J. W. CROFOOT.

NEW methods in education seem to fill the air these days. One of the evidences of this fact that has lately come to my attention is a kindergarten recently opened inside Shanghai native city by a Chinese widow who has been studying in Japan. The school is situated just inside the Great South Gate and is not connected in any way with foreigners, nor are any of the teachers Christians. Foreign influence, however, was evident when I visited the school with some Chinese friends, for several of the boys were without queues or shaven heads and one little fellow was dressed in quite a respectable looking foreign sailor suit with red anchors embroidered on the collar. Other foreign clothing appeared also. Nor are these the children of the poorest class of Chinese such as wear the cast-off finery of foreigners, for each pupil must pay a substantial fee for instruction.

It was quite refreshing to go into a new and clean Chinese house and see half the children playing and the other half seated at desks and on seats suited to their size instead of with feet dangling from high stools and chins hanging on the edges of the tables. The proprietress of the school is now in Japan for further education in methods, but the four teachers in charge seem by no means ignorant of their business. They were educated at the Voo-pung (務本) girls' school inside the city. The pupils in the school room had copies of the second volume of the Commercial Press' excellent new Chinese National Reader on their desks, open at the colored picture of the lotus flower, and most of them seemed more interested in their lesson than in a foreigner standing at the back of the room! The teacher stood at the black-board; in fact no chair was visible for her to sit on except before the organ in one corner. As she taught the lesson in the book she not only wrote it on the board but also illustrated it with creditable drawings. Later I saw the same teacher leading some motion songs in which the children were joining with much zest, for Chinese. Still later we saw the children take their mid afternoon "tien-sing" of dumplings.

Children between five and eight years of age are received, and about thirty were present, half of them boarders in the school.

While the equipment and the work would seem small to a new comer from Europe or America, to one familiar with the ordinary Chinese school a visit to this one is well worth while. It is called the 幼稚舍.

Correspondence.

CHINA MISSION STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionary societies at home are anxious to have statistics of mission work in China so as to see at a glance not only how many of the provinces are occupied but also how many of the prefectures. Besides this as it is a matter of history that no Christian work has been of great and permanent service without the four departments—evangelistic, educational, literary and the philanthropic (mainly medical in China)—being all carried out, therefore we need information about the amount of work done by each of these departments, otherwise we shall be like an army without scouts, liable to fall into frequent pitfalls. Appeals for co-operation have been made by many parties in the name of the missionary journals, in the name of the missionary conference, in the name of the missionary alliance, but few have been satisfactory. These last ones are very incomplete and need to be greatly supplemented to be a satisfactory record. Can we not, since there are no official secretaries of provinces, appeal to voluntary secretaries from each province to gather these statistics from the various missions in their respective provinces? If sent to me I shall gladly take the trouble of putting them together and see-

ing them through the press and give the names of those who have assisted in this much needed work.

TIMOTHY RICHARD.

A TERM FOR "PROTESTANT."

[A Note from Dr. Martin.]

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The growing uniformity in the use of terms is full of hope. Shang-ti seems to have carried the day, as against *Shin* and *T'ien-chu* on our side of the fence, but one of your correspondents intimates that a good word for 'Protestant' is still to be sought for.

Yē-su-kiao, the religion of Jesus, is objectionable on more than one ground, but chiefly because it is not distinctive—any R. C. Christian having as much right to claim it as we have. While not a few Protestants adhere to the use *T'ien-chu*, I beg to suggest *Sin-kiao*, the New Faith, as an exact rendering of Reformed. It follows that *K'iu-kiao*, the Old Faith, would be a natural designation for the Unreformed. I have long been in the habit of using these, both in writing and in speaking. They are convenient for every day use, though something more explicit may be required in a statement of doctrine.

W. A. P. M.

ON THE USE OF ENGLISH IN
MISSION SCHOOLS.

[A Note from Dr. Martin.]

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you allow me to cast a vote on the above question, so ably discussed by Dr. DuBose and Mr. Silsby? While not blind to the changed conditions of the present day, I may say that the opinion which I have formed during fifty years of educational work (not wholly secular) is not in favor of English in the training of a native ministry. My reasons for this view I shall state as concisely as may be consistent with clearness.

1. The supply of books is now so great that English is not required to extend the range of study.

2. The Chinese language is so rich and flexible (in the hands of those who know how to use it) that English is not required to add clearness or finish to ideas obtained from native text-books.

3. The time spent in learning English always results in a lower standard of Chinese scholarship. Such sacrifice may be compensated when the business in view is to speak or write English—not otherwise.

4. It is Chinese, not English, that tells in the work of our native preachers who have to deal with the scholarship as well as with the ignorance of their countrymen.

5. English, when acquired by long years of toil, will only denationalize them and put them out of touch with their people.

6. Though not quite on the question, I may add that the use of English in teaching tends to prevent the acquisition of the Chinese literature by missionaries.

On the subject in its pecuniary aspects, I say nothing. Though holding strongly to these views, I admit that English deserves a place in mission schools; and it should be taught to those who can pay for it.

Such students desire it to fit them for intermediaries in trade or in official life. If they fall short of their ambition, it may perhaps enable them to make a living in some humbler occupation.

Even this class of students cannot acquire English except at the sacrifice of solid scholarship in science or in native literature.

W. A. P. M.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is with much diffidence I approach this subject. Many of the most learned and experienced missionaries in China have devoted so much time and energy to the Term Question that it would seem to be the proper thing for us of the younger generation to regard the whole controversy settled. Nevertheless the Scriptures continue to be published with the different sets of terms, and once and again there appears a paper on the old theme, showing that we have not yet reached the land of harmony and agreement. This being the case I hope you will bear with me if I offer a few thoughts that have been occasioned by the articles on this topic in the recent issues of the RECORDER.

These articles have a special interest, in that they indicate a strong tendency towards mutual understanding and union. The

opposite sides are nearing each other, and a basis of agreement is proposed—you take my term (Shang-ti) for God and I will accept your term (Ling) for spirit. All this is well and good, but it raises the question, What then will you do with Shen? for, as Dr. Mateer in his full and valuable treatise on this word has well pointed out, Shen is the most conspicuous and important word in the religious vocabulary of the Chinese. We probably all agree that it is the generic term for god in the Chinese language. At least it is used even in the Shang-ti editions of the Bible to translate god and gods. On the other hand, few would now admit Dr. Legge's statement that "Ti is the Elohim in Hebrew and Shang-ti the Ha-elohim" (Chinese classics, Vol IV., p. 428). It is generally conceded that Shang-ti is not a translation of God, but that it may be used to designate God as the expression "Supreme Ruler" might be used in English.

All this being true it is not to be wondered at that we who use the term Shang-ti still must, again and again, have recourse to the word Shen. In fact we must begin our teaching by telling the people that Shang-ti is Shen, i.e., God.

In my judgment both these terms have come to stay, notwithstanding the widespread prejudice against the use of Shen. Experience has shown that with both terms it is equally possible to build up living churches and faithful Christian characters. Is not the right way to union then to give full currency both to Shen and to Shang-ti? The latter term is evidently gaining ground, and therefore I would especially plead that Shen be not rejected. The name of God in

other languages is not a specific title but a generic term. In Japan Shen is used for God. How is it then that in China there is such a strong objection to the generic word as a designation for the true God? Here is an idolatrous nation, daily worshipping hundreds and thousands of Shen. How can you preach against this false worship without declaring that Shang-ti (or whatever term you may use) is the living and true Shen?

As regards the term Shang-ti, whatever may be said in its favor, it certainly is not a term that belongs to the common people. Speak of Shang-ti in the street chapel, and while a few teachers will recall the name from the classics, and the majority of the audience may think of the Pearly Emperor, to many of your hearers the term carries no meaning whatever. The probability is that they have never uttered the name, but who is the Chinese that does not know from practical experience what *Ching Shen* (敬神) means? Some will say that this is the great advantage of the term Shang-ti, that it is so little known as not to have been misused so much. Is it then really desirable that the term adopted should have had practically nothing to do with the religious life of the people? On that principle the New Testament writers ought to have invented a specific title instead of using Theos, a word that was mixed up with the pagan beliefs and worship of that day.

If we listen to the living voices of the crowd of worshippers it is not hard to discover the general name given to the objects around which the religious acts and beliefs and hopes of this people centre. Shen is inextricably rooted in the religious phraseol-

ogy of China. It holds a place in the religious thought and feeling of the people that no other word in the language occupies. And this, I submit, is the place that belongs to God and that we must conquer for God. How can it be done better than by using that very word for God, telling the people, in the language of Scripture, that their Shen are false, but that there is a true and living Shen that has created heaven and earth?

While Shang-ti to the ordinary people suggests nothing, except it be the idea of a big Mandarin or Emperor in the far off empyrean, Shen is full of life and meaning and is thought of as something mysterious and supernatural and at the same time near us, in touch with us, in which we live and move and have our being. Who has not, in speaking to a heathen audience about the miracles of Christ, noticed astonishment written on their faces until you had explained to them that He was a Shen, and then nothing seemed marvellous enough to be incredible. Why, it was but natural for Shen to do such things. Ask a Chinese Christian how it was possible that Shang-ti could create heaven and earth, and he will tell you forthwith that it was because He is Shen. Similarly Shen, used by way of eminence, is spoken of as omniscient and omnipresent.

Another strong feature in the word Shen is the facility with which it passes from one part of speech to another. We must have, in our teaching, a word to express the qualifying idea of divine, and Shen meets this want as no other word in the language.

My contention then is that by Christianizing this word we shall

have conferred a blessing on the Chinese language much greater than could ever accrue to it from the term Shang-ti. Imagine the loss to the English language if the first missionaries to England had rejected the word God on the ground that it was idolatrous and succeeded in substituting for it "Supreme Ruler" or some other descriptive term.

Nevertheless, as I have already said, both terms have come to stay. And why should we not use several names for God as is done by the Old Testament writers? They had the definite name Jehovah, and yet they very freely used the generic Elohim. Shang-ti will ever be used as a specific name for God, but that should not preclude us from giving full currency to the generic term, not only in our preaching, where we cannot help using it, but also in translating the Scriptures. In many places the generic term fits better into the context than Shang-ti, as for instance in the expressions, "God of gods," "most high God," "a gracious God," "a jealous God," "my God," "the God of Israel," etc., where God, either expressly or by implication, is put in contradistinction to false gods. Such passages as John x. 33-36; xvii. 3; Acts xiv. 15; xvii. 23, 24; Gal. iii. 19; 1 Tim. ii. 5, etc., lose much of their force unless the generic term is used for God.

It seems to me, therefore, that a basis of agreement should include both terms—Shang-ti and Shen for God and Ling for Spirit.

Very sincerely yours,

P. MATSON.

*Swedish American Mission,
Siang-yang.*

Our Book Table.

East of Asia. Special Educational Number. North-China Herald Office. Price \$1.00.

This number of the *East of Asia* was originally intended for sale only in the United States, but in response to many enquiries a facsimile edition has been printed for circulation in China. We do not know what may have been the motive in limiting the first issue to the United States, but it certainly would have been a mistake to deny the people of this part of the world the privilege of participating in the enjoyment of this excellent number. The publishers have therefore done wisely in reissuing it for sale in China, and it will probably be a revelation to many to see what progress has already been made in the cause of education in China. True, "there remaineth yet very much land to be possessed", but a beginning has been made, some most valuable object lessons are before the Chinese, and every one who peruses this interesting and beautifully illustrated issue of the *East of Asia* will feel under obligation to the publishers for what has thus been gathered and laid before them.

教道大旨. By Mrs. E. J. Barnett. Obtainable at the Bible Society Dépôt, Hongkong; or at the Baptist Printing Society, Canton. Price 2 cents per copy, or \$1.50 per 100.

This booklet of eighteen double pages seeks to present in the words of Scripture an intelligible and connected account of the origin of man—his fall from his high destiny, his attempts to attain happiness, and his gropings

after righteousness—God's plan of salvation, the Saviour's life and teaching, and the final consequences of acceptance or rejection of the world's Redeemer. Much labour of love and skill must have been put into the task in order to present the admirable result before us. It is well-nigh marvellous that quotations from inspired writers in different centuries could be capable of such complete welding together, and proves once more the wonderful unity in diversity which pervades God's book for man.

The desire of the compiler is that her booklet may be circulated amongst that growing class of educated Chinese who desire to know what the 大旨 of the Bible really is. She believes and hopes that there is sufficient here to lead any such seeker after truth into the full light of saving knowledge. Already has she been cheered by indications that the booklet has a mission before it. Will our friends procure specimen copies, and by each helping its circulation, bring further cheer to the patient worker who has produced it, and to the Master who has surely inspired her in the attempt to glorify Him thus?

W. ARTHUR CORNABY.

- I. Historical Studies in the Old Testament. Gwan-hwa. Adapted and translated from Blakesley's Lessons by Rev. L. J. Davies. Single copies, 20 cents: 10 or more, 15 cents each.
- II. Studies in the Life of Christ. Easy Wên-li. Based on Murray's "Life of Christ According to St. Mark." D. Willard Lyon. Single copies, 15 cents: 10 or more, 12 cents each.

III. Studies in the Acts and Epistles. Easy Wên-li. A course of studies by Prof. E. I. Bosworth, adapted and translated by Prof. H. L. Zia, published in the current numbers of *China's Young Men*. General Committee Young Men's Christian Association, 15b Peking Road, Shanghai.

It is always a joy to find a good thing done well. And in the two complete volumes noted above, and the chapters commencing in "China's Young Men," we find a good thing has been done excellently. The prime necessity for our young Christians and enquirers is, as it is hoped all are agreed, the formation of habits of constant prayer. That first, and then an intelligent, pondering, systematic study of the Scriptures. And no more suitable helps to systematic Bible study could well be put into the hands of our Chinese friends in every school and college and congregation throughout China than the above two excellent volumes. The Chinese Y. M. C. A. is to be congratulated on giving them birth, and every pastor and teacher may well have cause to bless the day when he helps the volumes into currency within his own particular sphere of influence.

The method of the works is as follows:—

I. A topic, or passage, with references clearly indicated, is assigned for each day of six in every week.

II. Questions and hints are given under each day's topic to help the student discover for himself the facts and truth of the lesson, thus aiding in the development of the habit of daily, personal, devotional Bible study.

III. A review every seven days fixes the impressions of the week's studies and provides a basis for a weekly Bible class.

W. ARTHUR CORNABY.

Elementary Arithmetic. Part 2. Commercial Press.

Clear type and good paper. If these books are introduced, as they should be, into all the country schools in this province, not to say in the empire, the scholars accustomed to the blurred and smudged copies of the "classics" will have cause to bless the publishers.

Methods for Teaching Elementary Arithmetic. Part 2.

A very useful book.

Elementary Treatise on Physics. Part 6, Heat, by Wu Kwang-kien.

That there is now in China a class of readers who demand and are willing to pay for books on science, is an encouraging sign of the times. It is a fact of almost equal significance that there is a native publishing house with sufficient energy and enterprise to provide those books. From a business point of view this can scarcely be a remunerative speculation, because such books appeal only to a limited circle of readers. All the more therefore is the Commercial Press to be congratulated that it undertakes the risk. There are, however, grave defects in this book which it would be wrong not to point out. Those competent to judge will most readily admit that in no class of books are errors of translation and printer's errors so liable to occur as in science Primers. When it is remembered that these text-books are to be placed in the hands of students to whom the very rudiments of science are utterly unfamiliar, and that the Chinese teachers in many of the Imperial colleges recently established are themselves indifferently acquainted with the

subjects they teach, it is plain at a glance that a text-book which is not absolutely reliable simply spells disaster. A few examples will show that this book leaves much to be desired in regard to accuracy. On page 2, where a simple illustration is used to prove that though two things have the same *degree*, they do not therefore contain the same *quantity* of heat. A needle heated to 30° is compared with a boiler of water also 30° we are told 其 (their—the water and the needle) 熱度之高下雖不同. Plainly the negative 不 is not wanted; it destroys the sense of the paragraph.

On page 3 when describing how to make a mercurial thermometer directions are given to boil the mercury in the bulb and then 其水銀氣盡出. 逐管內之空氣水氣. What is meant to be said is that the vapour of mercury will fill the tube and expel the air and moisture which it previously contained, but the student will have to think hard before he gets this meaning from the Chinese text.

On page 20 an experiment is described which proves that at 4° water reaches its maximum density. A vessel of water at 15° is placed in a room, the temperature of which is 0° . There are two thermometers placed, one at the top, the other at the bottom of the vessel. It is stated that in the cool atmosphere of the room the lower thermometer will fall until it reaches 4° and 則不復升, "then it will not rise any further!" Of course not. It has been falling all the time from

15° to 4° and it most assuredly will not rise but remain at 4° until the upper thermometer has fallen to zero, when it will follow suit and fall to the temperature of the room. But how is the student to find this out from the text? Both of these experiments are described in Dr. Hayes' text-book on heat, published by the Educational Association in 1902. One wonders why the translator did not take the trouble to read that before writing his own description of the experiment. Again, on page 25 we are told that the co-efficient of expansion of gases is 1003667. It isn't; it is a very different figure. Then we learn that this is the equivalent of $\frac{1}{87.5}$. Of course that is not so either and it is anything but fair to the student to tell him that these statements are facts.

It has not been my aim to search critically through this book for errors. Plenty more, I doubt not, can be found by any one who will read through the whole book, which I have not done. What this book needs is not a review but a revision. The publishers should submit the manuscripts of every text-book they propose to publish to some man who understands the subject—if possible to a man who is teaching this subject to a Chinese class in Chinese without an interpreter. Let him read every line, scrutinise every character and verify every formula; only then could a book of this kind be put with confidence into the hands of students.

J. D.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A.P. Parker, D.D.

A Treatise on Physics. Wu Kwang-kien.

Popular Science Readers.
Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Editorial Comment.

IN connection with Dr. T. Richard's appeal for co-operation in compiling statistics, on page 575, our readers will be interested in hearing that the statistical returns of missionary work in China for 1903 which Rev. W. N. Bitton, the Secretary of the China Missionary Alliance, has been collecting for some time, are approaching completion, and that it is expected that the Executive Committee will be in a position to publish them very shortly. We understand that the medical and educational sections of these returns will be incomplete, but the evangelistic and church work returns promise to be the most satisfactory issued since the Missionary Conference of 1890. The publication is sure to be awaited with eagerness by all interested in missionary work.

* * *

WE regret that pressure on our space prevents us noting in this month's Missionary News department the opening of the Yen Building in St. John's College, Shanghai; the opening of the new St. Luke's Hospital, Shanghai; and the completion of the new chapel, school house and dispensary of the Methodist Episcopal Mission in Tientsin, replacing those destroyed during the Boxer rising in 1900.

* * *

IN the department of Christian Endeavor Notes this month

we print two very interesting reports of rallies among the societies in Foochow and Amoy. Annual or quarterly rallies of all the societies in a district are very helpful to stimulate the work of the local societies, and we are glad to have reports of them as indicating ways in which the native church is developing.

* * *

WE would call attention to the action taken by the Pei-tai-ho Conference at its session this last summer as given on page 555 of this issue of the RECORDER, in regard to the Term Question. The resolution adopted reads as follows:—"That it is the opinion of this Conference that the time has come to unite in the use of Shang-ti and Sheng-ling as the terms to designate God and Holy Spirit in the Bible and other literature; Shang-ti, however, to be the definite designation of the Supreme Being, while Shen is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching." We are told that the discussion which followed was one of the most interesting of the Conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to fall into line, and that the applause was resounding and the doxology sung with fervor

after the adoption of this resolution. We are also told that the North-China Tract Society had determined to attempt the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only in the compromise terms. To all of which we say a hearty Amen, Hallelujah.

* * *

THE American Southern Presbyterian Mission at its late annual meeting at Moh-kan-shan adopted a similar resolution. This has been followed by a like action at the annual meeting of the Northern Presbyterians in Shanghai; and we understand that at the recent Conference of the Methodist Episcopal Church, South, the Pei-tai-ho resolution was endorsed. These are not "straws" which show which way the wind blows, but significant signs of the times which ought to be noted by the missionaries all over China and a prayerful endeavor should be made by all to see if we cannot eliminate this unseemly difference which now characterizes us. As the writer of the report of the Conference well says:—

"It is a question which will never be settled by discussion, but by compromise on the part of the new generation of missionaries to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of co-operation has assumed larger importance. Ninety-two per cent. of the missionaries in North-China appearing to be ready for the compromise, discus-

sion would seem to be no longer in order. It is not held that these terms and these only fitly translate the terms "God" and "The Holy Spirit"; but that they are doubtless the only terms on which the church can unite at the present time."

* * *

IN regard to the Union Hymn Book, while it is a matter most devoutly to be desired, and one which has our heartiest sympathy, yet human nature being what it is, and missionary human nature being what it is, we entertain grave doubts as to its ever becoming universal. But we shall be glad to see it become just as near universal as is possible this side of the millennium. We fear, however, that private hymn books will spring up from time to time, and perhaps a few "denominational" ones will be thought necessary. But we shall be most heartily glad to have been proven a false prophet.

* * *

WHILST the work of the Scotch Presbyterian missionaries in Manchuria will not be immediately affected by the recent House of Lords decision in the United Free Church case, we would offer our already sorely-tried brethren in Manchuria, and the great church they represent, our heartiest sympathies. Our readers will remember the union of the United Presbyterian Church and the Free Church of Scotland which took place in 1900; but all may not have known how a

small minority opposed the union on the ground that the step would involve a departure from the fundamental principles on which the Free Church was founded in 1843. It was a surprise to all out here as well as most people at home when the House of Lords decided in favor of the appellants. The amazing result is that the funds and investments, colleges, assembly halls, missionary buildings, and other institutions belonging to the United Free Church, as well as about a thousand churches and mansees, pass into the hands of a small minority of some twenty-four ministers and their congregations.

* * *

THIS is a serious blow to the cause we all have at heart—the reunion of the churches. All working to this end should note this serious feature of the judgment of the House of Lords that “without sanction from the Imperial Legislature, no church in the British Isles may change its constitution unless with the absolutely unanimous consent and assent of all its members; disregard of these conditions involves the forfeiture of all property held by the church.” If there is to be union there must be modifications and changes, which do not necessarily involve or indicate unfaithfulness to fundamental Scripture truth. In all church trusts and ecclesiastical documents affected there should be careful provisions inserted to admit of legitimate modifications.

IN this connection we would appreciatively quote the sympathetic words of Bishop Gore in writing on the decision: “That ‘churches’ should be tied by a law of trusts never to vary their convictions as expressed in formulas or constitutional methods, except at a risk of losing legal continuity and the corporate property which goes with such continuity seems to me to be a state of things which every lover of truth or freedom should shrink from.” The Bishop thinks “it is a grave moral disaster that our law should be such as to lay a dead hand upon a process of normal intellect and spiritual growth in an important and noble religious community.”

* * *

IT is a matter of thankfulness that the great body of people are taking the judgment so bravely, and we believe that the United Free Church will emerge stronger and purer than before, and that the apparent disaster will be over-ruled, through God’s good providence, to a widespread and lasting spiritual blessing. We are glad to hear of a new sense of brotherhood filling the church; of a special message to the missionaries abroad, assuring them that the foreign mission work will be faithfully upheld; and of the liberal spirit kindled as evidenced in £50,000 already subscribed to tide the church over the present crisis and to meet the special obligations.

THE Rev. J. A. B. Cook, of Singapore, who has been working among the Chinese in the Straits of Malacca for twenty-three years, is engaged in writing an account of work done in that region, especially from 1807 to 1843, when the workers were removed to China, and also of the work carried on afterwards and up till the present time. He requests any of the older men to send him material which would be of interest and would help to check the data he has as to dates and persons and their work.

THERE has recently come into our hands a little book which purports to be an English translation of the *San Tsz King* by a native scholar in Southern Hunan. To give the volume dignity and wing the writer has signed the name of Dr. Griffith John to the Chinese preface which describes the intricacies of English. While the book is a wretched production it shows that the scholars in Hunan now regard Dr. John's name and influence as valuable. *Excuse* Cheu Han and the Picture Gallery!

Missionary News.

A Coir Palm C. E. Banner.

Fukien Christian Endeavorers have in the past few years sent a number of unique banners to the United States; in the Japanese Convention at Kobe in 1903 there were many—a matting banner, an elm bark cloth banner from Ainu land, a fish-net banner with an oar for a standard, a banner made of beads from Osaka, and many others—but at Ku-liang (near Foochow), the happy refuge from the heat of midsummer in the sub-tropics for nearly all the Fukien missionaries, a very unique banner was displayed this year. The monogram was made of the fibrous leaf bracts of the coir palm. These, when first cut, have the appearance of a beautiful brown velvet when seen in the distance.

This banner was used at the Christian Endeavor rallies August 9th and 16th, and though gotten

up hastily with only materials that happened to be at hand, when hung in the chapel it was more pleasing in effect than had been anticipated by the makers and became a marked object of interest. The palm leaf bracts were arranged and stitched on a pair of old curtains in the form of that best of monograms, C. E., which stands for Christian Endeavor and Christ Everywhere.

When the appointed speakers had given their parts most acceptably, the banner was explained and the lessons drawn from it of the value of neglected materials in Christ's service, and the strengthening which comes to young Christians as the result of giving out from themselves instead of checking their growth by wrapping themselves in their old professions as the palm in its old bracts. The volunteer reports which followed were very interesting. The missionaries

of the Church Missionary Society who have made a fair trial of Christian Endeavor had most excellent reports to give. Rev. F. P. Joseland and Miss Ovenden, of the London Missionary Society, Amoy, were well pleased with the trial they had made of C. E. in their work.

The following hymn was sung at the meeting:—

I COME TO DO THY WILL, O GOD.

"I come to do thy will, O God ;"
How great the thought, how grand
the life !

Girded to battle for the Lord
He presses onward in the strife.

"I COME TO DO THY WILL, O GOD ;"
'Tis writ so large all men may read,
That pressing after him their Lord,
They quit themselves like men, in-
deed.

I come to do thy will, O God ;
Though hard the task thou givest me,
I'll press the fight as did my Lord,
Remembering Gethsemane.

I come to do thy will, O God ;
E'en though it be the cross to bear,
And me it bear, as erst the Lord,
That I may in his glory share.

I go to do thy will, O God ;
Though far away across the sea,
'Tis not so far as came the Lord,
Who came from Heaven to earth for
me.

To do Thy will I come, I go ;
Be Thou my Captain and my Guide,
Save me and keep me, make me know
How near Thou art, e'en by my side.

G. H. HUBBARD.

The tune for this may be found in Mr. Joseland's Tune book, "Ewart, L. M." "Saxby," No. 86, in the Chapel Hymnal may be used.

Rev. David Sutherland, who is supported entirely by Christian Endeavors, was not able to be present, but kindly furnished the following very interesting report which was read:—

NOTES ON THE ESTABLISHMENT
OF THE CHRISTIAN ENDEA-
VORERS' MISSION AT
SUA-BUE.

From the beginning of the C. E. movement it was noticeable that the enthusiasm of the young people found scope in the direction of a practical interest in foreign missions. But the young people wanted *definite* interest, so it was easier to get their money for a bed in the hospital at Jerusalem, or for the salary of a catechist on the Congo, or an orphan boy in India or China, than it was to get them to increase the ordinary givings of the church, to be spent they knew not exactly how.

Recognizing this new force in the C. E. movement, and catching the idea of definiteness that pervaded it, the Foreign Missionary Society of the Presbyterian Church of England offered to the C. E. societies belonging to the church a field to be worked entirely by themselves. The field lies in the districts of Hai-fung and Lu-fung, in the prefecture of Hwei-chow, in the Canton province. The Endeavorers set about doing their part of the work and had the necessary funds in hand before the committee had found a man.

At last in 1898 the first missionary was sent out. That year marked a milestone for the Endeavorers, because God had committed it to them, and they had taken over the responsibility of definite work in China. For their missionary, because he strongly felt that if there were in front of him crowds of Chinese who had not yet heard the Saviour's message, there were many behind him who ceased not to pray for him and his work.

The Endeavorers have met the entire financial needs of the work—the salary of the foreign missionary, the salaries of preachers and teachers and expenses connected with the churches and schools. A second missionary has been sent out, a doctor, and not only have they undertaken the financial support of his work, but they raised during the summer a special fund of over a thousand pounds to build a hospital. When one remembers that the money came from a comparatively small society of young people who are not wealthy one appreciates the effort all the more.

It is said that in one town several young women agreed not to use cars to or from business and to give the money thus saved to the hospital fund. Others who had leisure did what they could. Some made jam, knitted or sewed, others took photographs or made nick-nacks and turned them into money. All this had so encouraging a result that before the doctor left England they were able to say: "The money is now in hand, go on with your work."

Such a fine piece of self-sacrificing work, the fruit of young consecrated hearts, was bound to have *some* result, and it *has*. Their own hearts have been gladdened in the giving, their outlook has been widened and the great joy of having accomplished something for God has entered their hearts. In this work they are being led to understand moral responsibility, and are being trained, among other things, to be leaders in Christian giving.

But not only that. It has been an object lesson to the whole home church. "It can't be done," said some of the most level-headed men in the church

when they heard, seven or eight years ago, that the young people were to be responsible for a district. Now the work of the Endeavorers is calling the entire church to greater efforts, and their example is held up as something which ought to stimulate.

But even that is not all. The fact of young people giving their money to carry on work in these two districts has had a profound effect on the *Chinese* church. Their ideas of the way in which money is raised for foreign missions in England have become less vague. They are realizing that contributing for church purposes in England is in no essential different from what it is in China. One of our preachers on his way home passed through Sua-bue, where the foreign missionaries live. On his first Sunday at home he spoke to his fellow-villagers at the end of the service. "I passed through Sua-bue last week," he said, "and saw the foundations of a second house being laid. I heard, too, that young people in England, occupied just as we are, some assisting in shops, some clerks, others tradesmen and farmers, have raised ten thousand dollars to build a hospital."

A brother got up and said: "We are ashamed because we are doing so little." At the end of the year that congregation of nineteen members, comprising about half as many families, sent in a hundred and three dollars to the fund for the support of preachers. They also expended thirty dollars in repairing a room for the foreign missionary to stay in when he visits them, as well as paying other incidental chapel expenses.

Other congregations, although they cannot show such a noble

record of liberality, never forget in their prayer meetings to thank God for the young people who are so deeply interested in them.

I have laid these facts before you to show you one way in which the Christian Endeavor movement may be used to help forward Christ's kingdom. I do not know of any other Christian Endeavor societies that are doing exactly this kind of work, but it is a work that is worth being brought to the notice of Mission secretaries. If a missionary can secure the help of the Endeavorers he not only gets their money to enable him to carry on his work, but also he has the inspiration which their interest gives him, and above all he has the supreme help of that strange wonder-working power called believing prayer.

Reported by

GEO. H. HUBBARD.

Christian Endeavor Rally at Amoy.

The several Endeavor Societies of Amoy and district held a most successful rally at Amoy on Saturday and Sunday, October 15th and 16th, 1904. Twelve Societies were invited to send delegates, but four of these were unable from various causes to send any representatives. But EIGHT Societies were well represented by over 200 members—school-boys, college students, and church members, as well as many young men not yet in full church-membership.

The first meeting was held in the hall of the London Mission College in Ku-lang-su, and stirring addresses were given by the Rev. F. P. Joseland, of the L.

M. S., and the Rev. F. Eckersen, of the American Reformed Mission. After the meeting a tea meeting and garden party was held in the grounds of the Rev. J. Sadler's house, adjoining the college, with sports for the young and vigorous, into which all entered most heartily. The hall and grounds were gayly decorated with flags and Chinese lanterns lent by friends, and the total attendance numbered over 250 people. A perfect summer's afternoon contributed largely to the pleasure and success of the gathering.

Then on Sunday special services were held in Amoy in the Sin-koe, a church of the American Mission, when overflowing audiences gathered together to hear several excellent addresses by the Rev. J. Sadler, who interpreted for a young Chinaman who has been training for a doctor in America and England for some years, and has come back an efficient English speaker, and who gave a notable address on the need for public spirit and true patriotism; also by a young Chinese elder and a native pastor, both of whom spoke words of stimulating wisdom. So much for the morning service. In the afternoon the Rev. A. L. Warnshuis spoke most effectively on China's greatest need of "men"—true, honest, God-fearing men, who may regenerate China. A young Chinaman spoke on the power of the resurrection life, and then one delegate from each of the eight Societies represented was allowed five minutes for a brief pithy report of the work of his Society.

The meetings were a great success, and we believe will prove a help in renewing interest in Christian Endeavor work in this district. One practical outcome is the of-

fering of prizes for the best essays on the "live" subject of "What New Methods can we adopt to benefit our Fellows," or "True Altruism". We hope by this means to stimulate the youth of Amoy to think out some new plans for saving and helping their fellow-countrymen.

I may add a further note that all these Societies are doing something in preaching the gospel to others, even the students and school boys going out in little companies into the streets and villages to proclaim the gospel.

The regular meetings of the Societies are proving most useful

in keeping young fellows in the straight path of purity and uprightness, as well as in leading others to decide definitely for Christ. During the last few years quite a number of them have been brought into full church fellowship, and many others are joining catechumen classes in preparation for baptism. I would bespeak the prayers of all readers of this short report on behalf of the work of the C. E. Societies in this section of the Master's vineyard.

FRANK P. JOSELAND.

L. M. S., Amoy, China.

Diary of Events in the Far East.

October, 1904.

9th.—The Russians made extensive counter-attacks to-day to cut off Kiaoton and Pen-si-hu (on the northern branch of the Tai-tse, north-east of Yen-tai.) The Japanese centre is facing the enemy at Wu-luai-tse and Liu-tung-kou.

10th.—The Japanese reoccupied the Pen-si-hu region this forenoon, and held it, notwithstanding the continued Russian attacks.

12th.—The Japanese at Pen-si-hu assumed the offensive this evening. A large body of cavalry, commanded by Prince Kotohito, greatly assisted in routing the enemy's left at that point.

13th.—This morning the right column of the left army occupied Pan-chiao-pu, twelve miles south of Mukden. Its van reached Pa-chia-tse and, reinforced by reserves, was successfully attacking one Russian division at Huang-hua-tien.

14th.—To-night the Japanese partially occupied Sha-ho-pao. The main force of the enemy, which is halting in the mountainous districts east of

the railway, faces the Japanese right. The Russians in the Pen-si-hu direction fled to the north-east. The Japanese have been since engaging General Kuropatkin's three reserve divisions, a combat of vital importance.

15th.—The Japanese left and centre crossed the Sha river this morning, and are pressing the enemy on the left bank of the Hun. The enemy in the direction of the Japanese right are retiring towards Mukden via the Fu-shun road.

17th.—Two counter-attacks were made on General Oku's right this evening, and small counter-attacks on the front of Generals Kuroki and Nozu, which were all repulsed, the enemy leaving many dead on the field.

Losses in the Battle of Sha-ho (Yentai).

It is announced at St. Petersburg that the Russian wounded at the battle of Sha-ho were 55,868, and the killed are estimated at twelve thousand.

The Japanese casualties at Sha-ho, up to the 25th inst., are 15,879, including officers.

Missionary Journal.

BIRTHS.

AT Hsin-ye, Honan, September 12th, the wife of Rev. TH. HIMLE, H. S. M., of a son, Erick Norman.

AT Kuling, September 19th, the wife of Rev. J. K. HILL, W. M. S., of a son.

AT Wuchow, September 20th, the wife of Rev. LOUIS BYRDE, C. M. S., of a son.

AT Ningpo, October 1st, the wife of Rev. T. GOODCHILD, C. M. S., of a son.

AT Shanghai, October 7th, the wife of Rev. NELSON BITTON, L. M. S., of a daughter.

AT Chunking, October 8th, the wife of Mr. LEONARD WIGHAM, B.A., F. F. M. A., of a son (Eric Leonard).

AT Chang-teh, Hunan, October 11th, the wife of Rev. GEORGE F. JENKINS, Cumb. P. M., of a daughter (Martha Elizabeth).

AT Wei-hsien, the wife of Rev. E. W. BURT, E. B. M., of a daughter.

AT Shanghai, October 28th, the wife of Rev. E. BOX, L. M. S., of a son.

MARRIAGES.

AT Shanghai, October 17th, Rev. THOMAS EDMUND LOWER, E. B. M., Hsin-chow, and Miss MARGARET GERTRUDE MORGAN.

AT Shanghai, October 17th, Rev. CHARLES CHEESMAN, E. B. M., Fuyin-ts'un, and Miss LOUISA WALSH.

DEATHS.

AT Tai-chow, September 22nd, Mrs. W. D. RUDLAND, C. I. M.

AT Tungchow, October 19th, MARY DOROTHEA, daughter of Rev. and Mrs. CHAUNCEY GOODRICH, A. B. C. F. M., aged twelve years and three months.

ARRIVALS.

AT SHANGHAI:—

October 2nd, Rev. and Mrs. P. S. CORBIN, Miss F. K. HUBNER, A. B. C. F. M.

October 7th, Rev. S. S. SNYDER, Ref. Ch. in U. S. A.

October 11th, Dr. R. BRYAN, wife and 3 children (ret.), Rev. T. F. MCCREA, wife and 2 children, and Miss. MARY E. MOORMAN, all for S. B. C.

October 14th, Messrs. A. G. NICHOLLS (ret.), A. W. MEAD, G. PORTEOUS, S. GLANVILLE and C. F. DAVIES, for C. I. M., from Australia.

October 16th, Misses P. KUMM (ret.) and I. KUNST, for C. I. M., from Germany; Messrs. G. S. FREDBERG, A. A. MYRBERG, G. E. LARSSON and J. L. CLASSON, for C. I. M., from Sweden; Rev. and Mrs. F. HARMON and 2 children, Rev. WM. A. WILLS, and Dr. CREASY, M.B., Ch.B., and Mrs. SMITH (ret.), Rev. G. E. BAKER, Dr. H. S. JENKINS, M.D., F.R.C.S., Rev. J. C. KEYTE, M.A., Rev. PERCY J. SMITH, Misses M. G. MORGAN and LOUISA WALSH, E. B. M.; Miss F. FUGETT, B. Z. M.; Miss K. TURNER, unconn.

October 20th, Dr. G. A. STUART (ret.), Misses C. E. MADDOCK, KUPFER, and PETERS, for M. E. M.; Misses E. BUTLER and E. MURRAY (ret.), F. F. M. A.

October 23rd, Rev. J. R. S. BOYD and family, Rev. W. C. WHITE and family, C. M. S., from Canada; Rev. J. MILLER GRAHAM (returning to Tientsin).

October 25th, Mr. and Mrs. NORRIS KING and Miss H. REID (ret.), Misses E. A. POWELL, D. TRUDINGER, M. A. EDWARDS, E. C. PEARSE, R. J. PEMBERTON, R. L. DODDS, and V. LYLE, C. I. M., from Australia.

October 26th, Messrs. T. TORRANCE (ret.), R. W. PORTEOUS, J. W. OWEN, H. J. MUNGRAM, A. B. LEWIS, J. L. ROWE, W. F. H. BRISCO, and A. K. MCPHERSON, for C. I. M., from England; Messrs. E. KELHOFER, BUTZBACK and RAUCK, Evang. Mission, from U. S. A.; Mr. and Mrs. MEEK, Mrs. W. N. BREWSTER and family (ret.), M. E. M., Foochow; Rev. and Mrs. GILBERT LOVELL, Dr. W. R. CUNNINGHAM, and Dr. and Mrs. C. ROYS, for A. P. M.; Rev. H. W. PROVENCE, wife and child, Rev. T. M. THOMAS and wife, and Rev. S. E. STEPHENS and wife, all for S. B. C.; Rev. W. B. SEABURY, for the Yale Mission, Hunan.

DEPARTURES.

FROM SHANGHAI:—

September 23rd, Mr. E. FRÖHLICH

and Miss VOGEL, C. I. M., for Germany.

October 3rd, Mr. W. B. SLOAN, C. I. M.

October 10th, Miss F. F. CATTELL, M.D., A. P. M., for U. S. A.

October 14th, Rev. J. T. PROCTOR and family, B. M. U., for U. S. A., Rev. H. PEARSON, Kang-hoa, Corea, Rev. J. H. DRAKE, Chemulpo, Corea, S. P. G., for England; Rev. J. C. LYKKEGAARD and family, D. L. M., Port Arthur, for Denmark.

October 17th, Mr. and Mrs. J. HUTTON and three children, C. I. M., for England.

October 22nd, Rev. and Mrs. W. S. FARIS, A. P. M., for U. S. A., Rev. and Mrs. G. W. COULTAS and child, C. M. S., for England.



